



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

*It is an honor to present this week's Torah Minute from our archives.  
The following was penned by our founder, Rabbi Kalman Winter ZT"L, in 2010.*

This week we begin the last of the Five Books of the Torah. This entire book covers the last weeks of Moshe's life, when he admonishes his people for their past transgressions and exhorts them to ever greater heights as they prepare to enter the Land of Israel.

The very first verse literally sets the tone: "Eileh ha-devarim...", "These are the words..." This phrase indicates Moshe used strong words of rebuke to admonish his beloved people. The transgressions of the Jews were not explicitly mentioned in his rebuke; rather they were referred to by the names of the places where they occurred. In fact, some of the places are fabricated, as by Lavan and Tophel (Chapter 1 verse 1), to identify a transgression associated with the meaning of that word and presenting it as a place. All this, Rashi comments, was intended by Moshe as an expression of the esteem and respect he felt for his people. By not explicitly mentioning their transgressions, but instead referring to them in veiled references, Moshe demonstrated his great sensitivity for the honor and dignity of his people. The love and great personal sacrifice inherent in Moshe's forty-year stewardship established the gold standard of Jewish leadership. It was this very love and concern that both necessitated Moshe's documentation of their failings and transgressions and to present them in the only means possible - by veiled references.

We must always give great thought and consideration before we admonish or criticize another. It must emanate from concern and love, not from anger and retribution. Our tone and words must be meticulously measured and calibrated, in no less fashion than the words and admonishments of Moshe Rabbeinu.

*Have a wonderful Shabbos!*

*Rabbi Menachem Winter*

## TABLE TALK

### POINTS TO PONDER

**These are the words that Moshe spoke to all of Yisrael... (1:1)**

Since his words were words of rebuke, Moshe referenced the sins by the names of the places where they occurred, rather than mentioning them explicitly, in order as not to embarrass Bnai Yisrael (Rashi).

**All of you approached me and said, "Let us send men ahead of us and let them spy out the land... (1:22)**

**Then I saw and behold you had sinned to Hashem, your G-d, you made for yourselves a molten calf... (Eikev 9:16)**

These are two examples where Moshe did not merely reference the sin, but rather stated them explicitly.

What does Rashi mean that Moshe only referenced the sins?

### PARSHA RIDDLE

**When Moshiach comes, which three Yomim Tovim will we celebrate?**

Please see next week's issue for the answer.

**Last week's riddle:**

**How could someone be forced to go to the City of Refuge without having accidentally killed someone?**

**Answer:** If a talmid kills accidentally, the Rebbi must go along with him. Also if a Rebbi goes, the Yeshiva goes along with him (Makos 10a).

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *Parshas Devarim*, Moshe Rabbeinu recapitulates his establishment of a system of judges comprising "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens" (*Devarim* 1:15). The commentators have various interpretations of this arrangement; *Sforno* understands it to be a hierarchal appellate system: a case would initially be heard by a first-level judge; an appeal would go to the next level, then to the third, and then to the fourth, so only a minority of cases would ultimately reach Moshe himself (*Sforno to Shemos* 18:21).

*Sforno's* interpretation notwithstanding, there is no indication in the classic *halachic* literature of any systematic implementation of judicial review (see *Shut. Mishpetei Uziel choshen mishpat siman* 1). In fact, there is a principle that "a court does not review [another] court" (*Bava Basra* 138b), which is generally interpreted to mean that it is inappropriate for one court to opine on a matter on which a previous court has already ruled (*Shut. Ha'rosh* 85:5-6), although *halachic* authorities disagree over whether this principle remains in force in the modern era, as contemporary judges are presumed to be less competent than their Talmudic counterparts (*Shut. Radvaz* 1:279, *Shut. Avkas Rochel* #21, *Shut. Mabit* end of 1:289).

The last century, however, has witnessed the establishment of formal systems of judicial review in various Jewish communities, most notably modern Israel. While the initial proposal to establish such a system in Mandatory Palestine was quite controversial, the system was nevertheless eventually established and was subsequently justified by a number of major *halachic* authorities, largely on the basis of societal consent to the arrangement (*Mishpetei Uziel ibid.*, *Shut. Yabia Omer chelek 2 choshen mishpat siman* 2, *Shut. Tzitz Eliezer* 16:67).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### WHO AM I?

#### #1 WHO AM I?

1. I was called shine.
2. My Rebbe was the Light of Israel.
3. I founded a "Bais HaTalmud".
4. I taught Wisdom and Ethics.
5. I focused on the greatness of man.

#### #2 WHO AM I?

1. I am nine of ten.
2. I have nothing to do with a father.
3. One day I will be happy.
4. I was caused by crying.

#### Last Issue's Answers:

**#1 The AriZal\*** (I was born and died in the 16<sup>th</sup> century; from less than two years came my fame; the Lion; my mechutan (inlaw) set your table; I knew a lot but never reached understanding.)

**#2 Nedorim** (I am obligatory even before your Bar Mitzvah; I begin the Yom Kippur service; I am for Erev Rosh Hashanah; watch your words.)

\* *The AriZal (the Lion) is the commonly known name for Rabbi Yitzhak Luria Ashkenazi. He was born in 1534 and died in 1572. The AriZal was known for less than two years, and all his teachings are from the last two years of his life. The AriZal's mechutan was the author of Shulchan Aruch. The AriZal died before the age of 40, the age of understanding.*

All children  
13 and under  
who answer a  
"Who Am I?"  
correctly will  
be entered  
into a raffle to

Win a  
pair of  
Spy Specs  
Video  
Glasses!



The next  
raffle will be  
August 4<sup>th</sup>.

Visit [www.gwckollel.org](http://www.gwckollel.org) to submit your answers. Answer as many as you can because each correct answer will entitle you to another raffle ticket and increase your chances of winning.

## KOLLEL BULLETIN BOARD



**The Elul Semester begins Sunday, August 16<sup>th</sup>.**

**Stay tuned for the upcoming schedule of programs and classes!**